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DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST.

[EDITED BY J. H. NOYES.]

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TERMS AND MEANS.

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The Charter of the Gentiles.

There is a spirit abroad in the world, that is hostile to government and good order; a destructive, insane spirit, that neither fears God nor man; but would willingly pull down all civil and social institutions, without a thought of the past, or a question of the future. It is perhaps unnecessary to say, that we do not belong to this class of spirits; we detest them as much as the most rigidly conservative. We believe that civil governments are of God; and we have taken pains in the article below, to search out and demonstrate the divinity of their charter. Nothing can be clearer than the Bible record under which they may claim authority directly from God. We invite our conservative friends to study this article, and thereby furnish themselves with a valid answer to the headlong Jacobins who would plunge the world in anarchy. But in so doing, they must lay aside their own infidelity, and take the record as it is. If they claim to be under a charter from God, (which is the only firm ground,) we shall hold them to all the terms and limitations of that charter.—And these will be found perfectly clear and explicit. They provide, namely, for the perpetual and paramount operation of the 'Higher Law,' during the continuance of human government; and they stipulate for the final coming in of the kingdom of God, to supersede all other rule. Thus the Bible charter strikes right and left; cutting off infidel radicals on one side, and infidel conservatives on the other. It neither countenances anarchy, or stand-still perpetuity; but provides for INSPIRED PROGRESS TILL THE TIME OF THE END. We shall stand by the terms of this charter, against all foes; and whether men recognize its divinity or not, that is the programme that will be carried out. 'Not one jot or tittle of it shall fail till all be fulfilled.'

From *The Witness*, of Sept. 1841.

'THE POWERS THAT BE.'

We need not resort to abstract reasoning on the nature of things, to prove the truth of Paul's assertion that human governments are ordained of God. The Bible contains a plain record of the decree by which the civil powers that existed in Paul's time, and that still exist, were constituted subordinate branches of the divine government. Nebuchadnezzar, king of Babylon, was inducted into the office of God's vicegerent over the Jews, and over the world, with all due solemnity. The prophets predicted his ascendancy over the chosen people, and warned them to submit to him as to the servant of the Lord. (See Jeremiah 25: 9, 29: 9, &c.)—God announced his appointment in the following impressive terms:

"I have made the earth, the man and the beast that are upon the ground, by my great power, and by my outstretched arm; and have given it unto whom it seemed meet unto me.—And now have I given all these lands into the hands of Nebuchadnezzar, the king of Babylon, my servant; and the beast of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son. . . . And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar, the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand." Jer. 27: 5-8.

Immediately after entering upon his office by the subjugation of Israel, in the second year of his reign, Nebuchadnezzar was shown by a dream, that he was the head of a Gentile dynasty, which should continue to bear rule over

the Jews, and over the world, through many ages. He saw an image, whose head was of gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, and his feet part of iron, and part of clay. Daniel, in the name of God, interpreted the dream thus:

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee a ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces, and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters clay, and part of iron, the kingdom shall be divided; but there shall be in it, of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay; so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." Dan. 2: 37-45.

Nebuchadnezzar then, was the head and representative of all the Gentile empires included in the image, i. e. of all that have borne, and shall bear rule over the earth, till the kingdom of God shall come. As their representative he received his commission. The whole image, like the head, was ordained of God. Every liege subject of the King of heaven, must regard the Persian, the Grecian, the Roman, and the present European Empires, as the appointed successors of Nebuchadnezzar, clothed as he was with divine authority.

If these things be true—if we have found in Nebuchadnezzar, the original representative of the 'powers that be,' we may ascertain, by examining the conditions of his commission, what is the extent and what are the limitations of their authority. The book of Daniel appears to have been written chiefly, for the very purpose of defining, at the outset, the limits of the authority given to the Gentiles. Daniel was stationed at Babylon, as the representative of God and of Israel, to resist the usurpations of Nebuchadnezzar, to assert the paramount authority of the King of heaven, and to record for all generations, the transactions that proved the king of Babylon to be only a subordinate potentate.

1. When Nebuchadnezzar was fully established in the empire that God gave him, and pride began to suggest to him imaginations of independence, God sent him another dream, and Daniel interpreted it:

"The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of

iron and brass in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him: this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.—Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity. All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake and said, Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?—While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee; and they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. And at the end of the days I Nebuchadnezzar lift up mine eyes unto heaven, and mine understanding returned unto me; and I blessed the Most High; and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Dan. 4: 20, 35.

Thus God secured at the outset, a formal confession of subordination on the part of the head of the Gentile dynasty. That confession binds all who claim to be the successors of Nebuchadnezzar.

2. When Nebuchadnezzar undertook to compel Shadrach, Meshach, and Abed-nego to worship an idol, he exceeded his commission: and God protected them in rebellion; till the proud king was forced to acknowledge and extol their God. Dan. 3. The 'powers that be,' therefore, deriving their commission from the decree that exalted Nebuchadnezzar, have no authority to require false worship.

3. When Darius, at the instigation of his presidents and princes, undertook to forbid Daniel's worshipping the God of Israel, he again exceeded the commission given to Nebuchadnezzar; and again God protected rebellion. Dan. 6. The 'powers that be,' therefore, have no authority to forbid true worship.

4. The duration of the commission given to the 'powers that be,' is limited. The Gentile image, at an appointed time, is to be destroyed: Babylon is ordained of God, to hold his people captive and tread their holy city under foot; not forever, but for a specified period, called 'the times of the Gentiles' (See Luke 21: 24, and Daniel 8: 14. There is abundant reason to believe, that the 'times of the Gentiles' are near their end: and though, as subjects of God, we are bound to respect and submit to the powers he has ordained, so far as they observe the limits of their original commission, and so long as that commission remains in force, yet it is time that we should look and hope for their promised overthrow, and for the establishment of the kingdom of God in their place.

FOR THE CIRCULAR.

Old Testament Studies.

The Association have lately been much interested in studying the character of the men and women who were conspicuous in the history of the Old Testament. The idea occurred to us, that a summary of the most prominent traits of character in these individuals, might be edifying to the readers of the Circular.

In the Home Journal, we have noticed articles headed 'Sketches of the belles of our times;' and we feel somewhat interested in bringing out the belles of 'the olden time'; and in such women as Sarah, Rebekah, and Rachel, we have discovered beauties which are rarely seen in the women of modern times. In their faith and simplicity, they are models for us all; and as such, should be understood and appreciated.

In the character of Sarah, we find much to admire. She seems to have been remarkable for her faith. 'She counted him faithful who had promised.' Her obedience to her husband, her respectful manner of addressing him, calling him lord, are traits worthy of notice.—She was a very beautiful woman also, but was evidently quite free from vanity or haughtiness on that account. We notice a vein of mirthfulness in her character; for she laughed at the idea of becoming a mother in her old age. Her manner in giving Hagar to Abraham for a wife, shows her to have been a whole-hearted, noble-minded woman. She loved justice also, as is plainly seen in her dealings with Hagar. In her were combined shrewdness, strength of mind, and simplicity, in an unusual degree.—She was a faithful wife, and an able counsellor to Abraham, and was loved and respected by him, to the end of her life. May we not rejoice in being called daughters of Sarah, on the principle laid down in 1st Peter, 3: 6?—Even as Sarah obeyed Abraham, calling him lord, whose daughters ye are, as long as ye do well, and are not afraid with any amazement.'

In Rebekah, the daughter-in-law of Sarah, we have a strongly marked character. Faith is conspicuous, and manifests itself in independence—courage—great activity and subtlety of spirit. These traits reappear in her favorite son Jacob, and in the whole Jewish nation.—When asked by her parents, after a few hours' notice, whether she would go with Abraham's servant, to become the wife of a man she had never seen, she answered, 'I will go.' What simplicity; what courage! We cannot doubt that she was true to an inspired instinct—an example in respect to love, worthy of imitation by all women. Her reverence for Isaac is seen in her manner of meeting him. 'She alighted from the camel, and veiled herself.'

We notice that she was in the habit of going to God for herself, in cases of perplexity; as when she inquired of God before the birth of her sons. God told her that 'the elder should serve the younger.' This prediction sunk into her heart; and we find her, from the first, loving Jacob more than Esau, and intensely vigilant and active in carrying out God's design in reference to the blessing. Her natural cunning was subservient to faith; and in that connection, it is evident that God cultivates a high degree of that faculty in his servants.

She infused her spirit into Jacob, and urged him to leave the country on account of Esau's threats; and her intense desire that he should form a right connection, and avoid the daughters of the heathen, drew Isaac's attention to the same subject. Her influence on Jacob's character and destiny was very great, and is sufficient evidence that she was a wise mother and a truly inspired woman.

The first thing we notice in Isaac, is his confiding obedience to his father at the time he was about to sacrifice him. The tender affec-

tion manifested in their conversation is very touching. 'And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.'

He appears to have been a quiet, peaceable character, not as distinguished for energy, activity and decision, as his father. This appears in his giving up his wells to the Philistines rather than quarrel with them. His social and domestic tendencies were very strong. He 'loved Rebekah,' and preserved affectionate playful demeanor toward her. We notice also a fondness for the pleasures of the table. 'He loved Esau, because he did eat of his venison.' He seems to have had the same faith and open communication with God that Abraham and Jacob had, only not in so marked a degree. He had the same craft and policy that they had; which God seems to have winked at in consideration of their faith. Isaac evidently pleased God; and 'God blessed him, and he waxed great—he went forward and grew, until he became very great.'

There are many interesting facts in the history of Jacob. He was obedient to the command of his father and mother in not marrying a daughter of Canaan, as Esau his brother did, to their great grief. His serving Laban fourteen years for Rachel, shows him to be a pattern of constancy, and it is said that the 'time seemed but a few days unto him, so great was the love he had for her.' He manifested great forbearance in submitting to the injustice of Laban in changing his wages ten times, and in hearing the loss of all that was torn of wild beasts, or stolen from the flocks and herds. He acknowledged his confidence in God as his protector, and claimed the promise he had made to him, 'that he would surely do him good, and make his seed as the sand of the sea which could not be numbered for multitude.' In time of trial, his faith in God shone brightly. When he supposed the anger of his brother was ready to swallow him up, he wrestled with the angel of the covenant all night, even until the break of day, not letting him go until he obtained his blessing; and in consequence of his perseverance, his name was changed to that of *Israel*, that is, *prince of God*; and he confessed that he had seen God face to face. When Esau came out against him with four hundred armed men, he appeased his anger by his generosity, and by acting upon the principles of non-resistance, which more effectually subdues evil than sword and shield; as God hath said, 'Not by might nor by power, but by my spirit.' God's fatherly care over him is worthy of note. He appeared to him in a dream by night, when he was fleeing from the wrath of his brother, and proclaimed himself 'the Lord God of Abraham, and the God of his father Isaac, and renewed the covenant made with his fathers, and promised to give him the land whereon he lay—to him and his seed—and that his seed should be as the dust of the earth for multitude, and that in him and his seed should all the families of the earth be blessed.'

Oneida Community, Jan. 1852.

The same spirit that works in us, will work around us. If fear prevails in our hearts, threatening appearances, and clouds of darkness, will fill our surroundings. On the contrary, the spirit that will conquer fear within, will make sunshine without. If God gives you the spirit of good, so that you have the subjective appreciation of it, he will give you the objective. The same spirit that prepares you to receive things, will give things to you. Whoever receives the Holy Spirit, is sure to have every other good thing.

A gentleman on a visit to Washington, recently, and anxious to listen to the debates, opened, very coolly, one of the doors to the Senate, and was about to pass in, when the door-keeper asked, "Are you a privileged member?"—"What do you mean by such a man?" asked the stranger. The reply was, "A Governor, an ex-member of Congress, or a foreign minister." The stranger said, "I am a minister."—"From what court or country, if you please?" asked the official.—"Very gravely pointing up"—"From the Court of Heaven, sir." To this our door-keeper waggishly remarked, "This government at present holds no intercourse with that foreign power!"—*Exchange Paper.*

THE CIRCULAR. BROOKLYN, JAN. 11, 1852.

Newspaper Stories.

Experience compels us to say that the newspapers about the country are not always careful as to the truth of the stories which they report about us.—They have in a great measure the power of judge, jury, lawyer and sheriff, combined; but they are not under oath, and are not restrained by the laws of legal evidence. We find that a story which begins near us with some grains of truth in it, as it goes off on its travels, among the newspapers, rolls up like a snow-ball in a thaw, till we are astonished at the inventive and magnifying talents of our contemporaries. These snow-balls, it is true, are not dangerous to forts, or anything of that kind, and they soon thaw away; but they may possibly smother, or at least annoy, for a time, exposed individuals. We beg our scattered readers therefore, to observe the three following rules:

1. Do not believe any newspaper story which comes with the convenient, but suspicious preface—"it is said"—'it is rumored'—'we understand'—&c. &c. This kind of evidence is not admitted in any just court.

2. In any case of newspaper reports, suspend judgment till you have heard both sides. You ought to know by this time, that we are men of common sense, fearing God, and eschewing evil; and our known characters ought to steady you against the snow-balls, at least till you can hear from us.

3. When you meet with a story in the paper of your neighborhood, which you know by the Circular or otherwise to be false, go to the editor and peaceably set him right. It is to be hoped that editors generally are honest enough to retract, and do justice, when they fairly find out that they have been imposed upon.

Hints to the Opposition.

Our religious and social system is novel, and of course offensive to fashionable taste and morality.—We expect, as a matter of course, to be called by all sorts of names, and to have all manner of stories told about us in the papers, and in private circles. It would be strange if we were not blackballed as thoroughly as every candidate for the presidency has to be, in this free country. We will endeavor to stand the pelting quietly. But we beg leave to say a few words to the wise, now at the outset of the campaign, by way of mitigating wrath, and promoting peace and common sense in the canvass before us.

In the first place, it will be observed, that, as a sect of religionists and socialists, we are thoroughly settled in the principle and policy of minding our own business, and not obtruding our sentiments on others. Self improvement, and not propagation, is the object of our enthusiasm. It is true, if we do actually make improvements of individual character, or of social life, which shall command attention and respect, we shall certainly propagate our principles by a natural process. This we cannot help.—It is true also, that if we publish a paper for the benefit of our own Associations and fellow-believers, it will be read by outsiders; and the principles it presents, if they are attractive to common sense, will make more or less progress. Propagation in this way is unavoidable; and it is legitimate. We would not help it if we could. In fact, we rejoice in it, and hope for it. But beyond this we have no proselyting ambition. We mean to improve our own condition, as fast as possible; and we are content to go on any length of time without converts, determined to gain them only by legitimate attraction, and not by advertising, and puffing, and electioneering, and the manifold forcing processes in vogue among most sects and reformers. While, on the one hand, we do not believe in the policy of 'hiding a light under a bushel,' on the other hand we equally eschew the zeal that would run about with the light, and thrust it in folks' faces. The opposition, therefore, need not fear any aggressive proselyting operations from us. We shall mind our own business, even if they do not mind theirs.

In the next place, let it be understood that it is a matter of principle with us, to retire from any location, if we cannot hold it with the good will of our neighbors. On this principle we abandoned our home in New England, and sought a retired situation in central N. York. We have been ready to abandon that position also, if on trial, we were found to be an offence to the surrounding people. But the nearest neighbors of the Oneida Community, have decided to tolerate it, and apparently regard our society as a wholesome addition to their settlement. It remains to be seen whether this example of liberality will be followed in other places. We will simply say that the civil and ecclesiastical authorities, in the neighborhood of our Associations any where, need not trouble themselves to prosecute us, or to stir up mobs against us, or to array public indignation against us in any way. They have only to signify decisively and peaceably that they regard us as a nuisance, and our people will retire. There is room enough. Our experience at Oneida encourages us to

expect to find places where we shall be regarded as a blessing. We hold to the policy of the Pilgrim Fathers, and are not afraid of migration.

After offering these conciliations, we will take the liberty to forewarn the opposition of one or two results that may be looked for, if they choose the policy of harassing us. And first, they will never turn us from the 'error of our ways,' by that policy.—We are resolute men—have seen service—have counted cost in the presence of dangers and losses, and are not at all likely to be converted by fear or suffering, from principles which we verily believe and love as the truth of God. The experience of all past ages, as well as some experience in our own cases, proves that 'heretics' are not converted, but confirmed, by persecution. And secondly, the discussion and extension of our principles will not be stopped, but will rather be forwarded, by violent attempts to annihilate us. Such has been the result of the wrathful operations of the conservatives of Putney. They blew us up, but instead of annihilating us, they only sent us, Kossuth-like, far and wide into the world, where we have multiplied, and grown strong, till we are able to return upon them. This is a hard, disagreeable way of extension, and we do not covet any more of it. But if we were eager for propagation, we should certainly wish for persecution. As it is, the best policy for the opposition, is also the policy that suits us; viz., that of peace and minding each his own business—non-intervention—leaving every community to manage its own domestic affairs.

Christ's Policy—Again.

The latest news from Europe shows that every where reaction and the strong arm are prevailing against free movements. By the late change in France, which has transformed the President into a military Dictator, and swept away even the pretense of Republicanism, the northern despots have gained the desired advantage, and are now prepared, it is said, to move on to the complete extinguishment of constitutional liberty on the Continent of Europe.—The plan is, to efface every mark of the Revolutions of 1848, and restore the reign of order and the 'divine right of kings,' as it was before. *Compression*—rigorous, uniform compression is now the word; and the royal masters of Europe seem to have the power to enforce it. They are already threatening retaliation on England for affording an asylum to the revolutionists. The 'Cossack' alternative of Napoleon's celebrated prediction concerning Europe, looks more probable than the 'republican.'

This is as we expected; and confirms almost to a certainty, the views given by the Editor of this paper, in his article on 'Christ's Policy.' We allude to it now, for the sake of again calling attention to the importance of those views: that we may gather up our interest and aid, on the point where the decisive battle is going forward. Our idea is, that the principles of light and darkness—liberty and slavery—righteousness and rowdiness, are in deadly manœuvre here; and that here Christ intends the issue shall come. This last turn of the screw in Europe, will probably send off to our country, the despairing remnant of their best spirits. Kossuth, it is said, is beginning to look toward a location here.—Christ is steadily gathering his means and preparing his measures for perfecting a *unit*—establishing a nucleus composed of the best of all nations, and himself their king. The process must be one of revolution—peaceful we hope—but still of revolution and moral conflict; for there are desperate enemies in the field. Who wants the romance of chivalry—the inspiration of a great cause, the heart of heroic occasion, need not go abroad for it; it is here, and opportunity is already pressing, for those that have eyes to see.

Room for the Ironsides!

Supposing this country to be the seat of interest, where the contest of right and wrong is to be decided for the world, it may be interesting to note the resources that God has to bring into the field. As we have shown elsewhere, the platform of the living is situated between two worlds—between the heavens of the resurrection, and the world of the dead, or Hades. We are taught that in the judgment, the three departments are to come together. The rising of Hades into connection with the world, on one hand, and the descending connection of the heavens on the other, affords the channel, and makes the necessity, of a universal judgment. We have great evidence that this triple junction is now going forward; communication is opened on both hands, and is increasing. The influx of the heavenly church is seen in the utterance and prevailing power of the original gospel of salvation by Christ; and the influx of Hades is seen in various phenomena of the times, of which the Rapping manifestations are only the latest and most tangible. The whole field of religious movement is full of Hadean inspiration—betokening outbreak and volcanic eruption from the buried generations. Puseyism, for instance, comes to us with the antique aspect and musty odor of the Nicene age. It is the spirits of the 'Fathers' working up through into life. We have seen too, of late, an outburst and revival of the dead Swedenborgian dynasty. Mormonism, with its 'Prophet' and its

'Desert' home, has also the ferocious zeal and the fanatic sensuality of Mahometanism. The generations of the dead are evidently moving in their slumbers, breaking the bonds of their burial, and seeking to reproduce themselves, spiritually, at least, on the earth. God permits it, solidarity demands it, and the time of judgment has come.

With this view of our situation, it is clear that God can throw in resources from both sides of us, to carry on his purposes in the world. There is not only a party pressing down upon us from above, but also a party ready to stand up from beneath, and throw their weight in favor of his kingdom. This is particularly true of our country. New England was settled and founded by Theocrats—faithful men, who left all for God's cause. Those men are not lost; and they are not distant. As their graves are in our valleys, so their spirits belong to the existing corporation of the country. They are the spiritual substratum of New England, and the whole North.

We confidently look for their uprising—the men of Plymouth and Boston and New Haven, Cromwell's old Ironsides—to take part in the coming crisis.—While other and foreign principalities are heaving up the ground, and getting breathing places among us, will the Puritans keep still, at a time when every thing is at stake, in the country which they devoted their lives to found in the fear of God?—We throw not. We look for a decisive movement from that quarter; and shall wait for it, as for the first earthquake of resurrection. If Paul's principle still holds, that the dead in Christ rise first, then the 'rappings' and other manifestations, are only preliminary symptoms, and the real awaking will commence with the Puritans. We believe they stand nearest to Christ, of all the parties in Hades.

We say, make room for the Fathers; let them come up to the polls. Extend the elective franchise, and let all who have an interest and stake in the country, vote—especially those brave old Pilgrims, whose labor gained us all the liberty we have. Let the Carvers and Bradfords again take the direction of affairs in Boston, and call that misguided, infidel city, to account. Let the Eatons and Davenports, again make their presence felt in New Haven, and renew its ancient loyalty to God. We believe the spirit of those men is needed for the salvation of the country; and we expect to see it stand up, in all its ancient majesty, rallying the ranks of its descendants, and turning the battle in favor of God and the right. We say again, make room for the Ironsides.

The Reign of Principles.

Those who read Kossuth's speeches will notice that he continually identifies himself with 'principles.' He glances over present appearances—refuses to be entangled with mere questions of circumstance, and falls back upon broad, everlasting truths. What is right?—What is the just thing before God? are the questions by which he carries every thing before him. There is a kind of *faith* in this position of his, and it is the best of common sense. The instinct of every man teaches him in a moment, when a true principle is propounded, and it is sent home with the force of inspiration, that sooner or later that principle must reign—there will be no escaping it. This, so far as he carries it, is the secret of Kossuth's power.

This is our position; and we trust it will be more and more the characteristic of all our friends. We could, if we chose, go down and dwell in the narrow sphere of personal experience, and occupy ourselves with the mere travail of life. We might identify our hearts with the Association that we are connected with, in such a way as to feel bound up in its immediate affairs. But this would be all unwise. What importance is there in such circumstances, that are liable to daily and hourly change? Our personal experience is very good to-day, and may be very troublesome to-morrow, and in different the day after. The state of the Association may be exceedingly prosperous at one time, and it may fall into external adversity at another. Are we to be at the mercy of such fluctuations, and count them as the substance of our faith? We will learn wisdom by them, and learn by criticism, to fill truthfully the whole sphere of our practical responsibility; but the home of our spirit shall be with eternal truth.

God has made it our privilege to be identified with certain great principles—Salvation from Sin; the Second Coming of Christ; the Unity of Believers with Heaven and each other; the Reconciliation of the Sexes, and the Reality of Love. These are facts that change not; and our destiny is cast in with them. They are

principles more central than Kossuth's, and the time of their victory is sure. They do not appeal to the outward sense, but 'the just shall live by faith.' And while we are possessed by these principles, we shall brush away the momentary disasters and adversities of our personal existence, as we would the buffeting of a snow-squall in a morning's walk. Experience, whether good or bad, is but the ground we tread on, in the march toward our ideal—toward the realization of God's great principles. It is useful as such, but not to set our hearts on; for we are continually passing over it—leaving both good and evil behind. But there the principles are still; written on the face of the sky, and never to be obscured till they mould all things into their own likeness. Let us live by them, and if necessary, die by them. Whatever comes, if our lives are given up to these principles, and our seeking to the 'kingdom of God and his righteousness,' we shall not live in vain.

Death of Prof. Moses Stuart.

We copy from the Tribune, the following notice of the death of our first Biblical instructor. Our acknowledgments and criticisms of his influence as an interpreter, will be found in our Religious History, (p. 5,) and in the Berean, (articles, Guide of Interpretation, and Stuart on Rom. 13: 11.)

We regret to announce the death of this venerable theologian and eminent man, which took place at his residence in Andover, Mass., last Sunday night, Jan. 4th. The disease to which he fell a victim, was the prevailing influenza, from which he had suffered severely for several days. His funeral is to be solemnized on Thursday, Jan. 8th, in the chapel of the Theological Seminary, which for so long a time had been the scene of his labors, and echoed to his fervent utterance of praise and exhortation.

Professor Stuart has filled an important place before the public for many years. Of a singularly ardent temperament, his activity was ever seeking for new spheres of exercise. Limited by the conditions of his office to a certain prescribed round of teaching, he was constantly aspiring to novel methods of exposition, and to original forms of illustration in the advocacy of the system to which he was pledged. He was a conservative by education and habit; but possessed the natural qualities which usually place a man in the ranks of progress. Hence he often found himself in a false position. An advocate of the freest inquiry, he was not left free to embrace its legitimate results. With a boldness that confers a lasting honor on his independence of mind, he welcomed the rising lights of European learning, at a time when a taste for German theology was deemed equivalent to the abnegation of Christianity. Dismissing the alarms of the 'timid good,' unmoved by the counsels of trusty friends who saw nothing but a lurid glare in the brilliancy of German scholarship, and impatient of the stereotype forms which had been assumed by the theology of the day, he broke out a new path into what was then the wilderness of German erudition, bringing back with triumphant assurance of their value, a rich abundance of strange fruits, which men were in doubt whether to regard as 'grapes of Eschol,' or 'apples of Sodom.'

The example of Prof. Stuart gave a new impulse to theological learning in this country. To a certain extent, it changed its direction and character. It made it less metaphysical, and more critical. It removed it from the field of abstract speculation, to that of Biblical philology. Of his numerous pupils, who still venerate his abilities and virtues, many have attained a ripe and more accurate scholarship than the teacher, to whom they are indebted for so many genial and inspiring influences. But without him, they would probably have remained in the beaten track. They were led by his literary enterprise, to 'fresh fields and pastures new,' which they have since cultivated with eminent success and honor.

Prof. Stuart himself was neither a profound nor a wise scholar. He made too free use of his German masters, for his own mental soundness and vigor. His judgment was far inferior to his zeal. His best writings are disfigured by a vein of pedantry, which was often worse than 'dead flies in the apothecary's ointment.' Nor had he the critical sagacity, the self-possession, and balance of mind, or the fine and severe culture, which would have made him a competent authority on questions of classical learning. His pretensions in that respect, were submitted to a searching examination, a few years since, by Professor Kingsley of Yale college, in an unrelenting, but admirable review of an edition of Cicero, on which Prof. Stuart had ventured with singularly inadequate preparation. Since the appearance of that article by the acute New Haven philologist, Prof. Stuart's claims as a classical scholar, have seldom been alluded to with enthusiastic admiration.

Of late years, the lamented Professor had exhibited a deep interest in politics. His writings in that department are certainly not among his most felicitous efforts, and will reflect but little honor on his memory.

The personal qualifications of Prof. Stuart were of a highly original and striking character. His disposition was generous, almost to a fault. His child-like simplicity was tempered with a spice of bitter satire, which often gave his repartees an inconvenient severity. Frank, confiding, impulsive, he suspected no malice in others, and thus often gave way to harmless bursts of vanity, which a better knowledge of the world would have suppressed. During his whole life, he was an earnest student. A genuine and enthusiastic love of good learning inspired his efforts. With all his eccentricities, he was a devoted friend of education; a sturdy descendant of the Puritans, inheriting their faith and their virtues; an encourager of youthful genius; an ardent lover of his country; a sincere worshiper of God.

The leading dates in Professor Stuart's biography may be briefly given. He was born on the 26th of

March, 1780, in Wilton, Conn., and had nearly completed the seventy-second year of his age. He received his academical education at Yale College, where he graduated in 1799, remaining in that institution as a Tutor from 1802 to 1804. Leaving the profession of the Law, for which he had studied, he determined to engage in the ministry of the Gospel, and having completed his preparation for the sacred office, became the Pastor of the Central Congregational Church in New-Haven in 1806. In 1810 he was appointed Professor of Sacred Literature in the Theological Seminary at Andover; in which office he continued until 1848, when he was led to resign it by continued ill health and the growing infirmities of age, having discharged its duties for the protracted space of thirty-eight years.—*N. Y. Tribune.*

A Gift to the Association.

The removal of Mrs. Cragin was a very serious draft upon our Community. Her genius was so universal, we can hardly tell where she is missed the most. Every department seems bereft, as a child of its mother.

In the first place, as a social artist, we scarcely expect to see her like again this side of the angelic world. Her ear for heart music was exquisitely susceptible; it overruled every other sense and governed her life. Her only ambition was to be the servant of love; and she was beautifully and wonderfully made for this office. The talent she had for promoting unity was beyond all price to the Association; it was the gift of Christ to his church. The magnetism of her spirit and the example of her manners was a silent heaven of unity all the time working—but then she had an active purpose, she was full of invention and guileless intrigue to provoke love and knit hearts together. Studies, amusements, the table, the work, every thing that she managed, was made tributary to love. Her heart gave character to our social development, to a large extent.

But scarcely less do we miss the energy of her intellect. She had a wisdom and good sense so ready that it seemed pure instinct, but she had also an active, powerful intellect. I never was with her without admiring the relish she had for knowledge, and her perseverance in learning. Solomon would have loved such a daughter, whose ear was so inclined to instruction. She had herself, the most diminutive opinion of her intellect; but she was the appreciative companion of those that were learned—the first to be interested in all the curiosities of the times, and a genuine university student. She had a courage and faith and a reverence for all truth, that made her contemplate attention, in the due course of time, to every branch of knowledge. One of our number dreamed about her, that she was pursuing her Geometry in Hades; and it would be perfectly characteristic of her nature, as soon as she recovered from the bewilderment of the change, to set herself about some study, and start a school around her. When she visited Oneida, she always gave a new impetus to the spirit of education; not by direct effort, but by the contagion of her example. If she loved any one, it was a partnership for education; she studied with them, and learned of them: mutual improvement was the salt of all her fellowships.

And after all this, it was in the children's department that her loss seemed most irreparable; her motherly gifts were our great treasure. She combined the faculty of government with that of pleasing, in an eminent degree. She could become a child to children, and not lose their respect; play with them, and lead them to God—correct them, and not provoke them to wrath. She had written a journal of her trip on the sloop, for the Oneida children, that was lost in the wreck. Her name in their school, was a spell that was never used in vain.

Then she was so invaluable as a member of our school of criticism; for her discrimination, her sincerity, her consolation—every one of the Association have precious memories of her gifts in this department.

In all that made home pleasant, in the details of domestic management, her taste and invention and discretion, can hardly be supplied.

But we have said enough to suggest the question that was in our mind at first. Why did God take her from us? And here we have to go back and say as ever, it is not possible for us to suffer any loss. We never have since we believed in God, and never shall. This very gift of Mrs. Cragin, is an assurance to us, of his goodness and purpose toward us; and her removal cannot make us distrust its continuance. We can truly say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord;' and we know he has resources to supply the vacancy. We can see that though we lose the direct benefit of Mrs. Cragin's personal services, the present arrangement may be more favorable to the propagation of her spirit and qualities, than before. 'Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' Why may we not expect that Mrs. Cragin's death will give her spirit expansion a thousand fold? If there is transforming power in the contemplation of things lovely and honest, and pure—if by looking at her, we may be changed into the same image, there are some advantages in her being personally absent; we are certainly more intent on gazing at her beauty than ever before.

FOR THE CIRCULAR.

The Heart and the Tongue.

In my heart meditations on the subject of acquaintance with God and the spiritual world, I have studied, and greatly admired Mrs. Cragin's spirit of freedom and simplicity in that respect. She drew near to God, with the boldness of a child to a loving father, and made known her requests with full assurance that he heard, and delighted to answer them. Her daily life, her letters, and her private journal, are full of proofs of this—proofs of a high state of civilization of life—as the bashful awe and reserve so common toward 'him in whom we live, and move, and have our being,' are signs of ignorance and barbarism. Her interior freedom with the source of life, was accompanied with the external gifts of activity in talking and writing, that made her a most powerful conductor to all within her reach.

This view of her character, and some interesting remarks on the gift of tongues, in a note from H. A. N., have led me to examine the Bible in reference to the connection of the heart and tongue. I was much interested in seeing how communication with God in the heart, set on fire the tongue; and reversing James' description, (3: 9,) the whole body, and the whole course of nature were kindled with the electricity of heaven.

David was a man after God's own heart; and his relations with God were those of a lover—more so than appears of any others in that dispensation. And how copious he was in utterance! His tongue was obedient to his heart; and he well understood the close connection there was between them. He says, 'Let the Lord be magnified, which hath pleasure in the prosperity of his servant; and my tongue shall speak of thy righteousness and of thy praise, all the day long. My heart was not within me; while I was musing, the fire burned; then spake I with my tongue. My heart is inditing a good matter, my tongue is the pen of a ready writer. Come near, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness, and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation.'

In pursuing this subject through the New Testament, the day of Pentecost shines out as that in which the grand junction between Christ and the church took place, and hearts and tongues were 'endued with power from on high.' Christ's prophecies, going before, intimated that the Spirit of Truth from the Father should dwell in their hearts, and issue thence in superhuman utterance. It should testify of him, and bring all things that he had said to their remembrance, and they should bear witness of him throughout all the world—'He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water. This spake he of the Spirit which they that believe on him should receive.' 'When the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.' 'When he (the Comforter) is come, he shall reprove the world of sin, of righteousness, and of judgment.' 'Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.' When the time for the fulfillment of these predictions was fully come, the wires of communication from God to man all prepared, the electricity of heaven descended palpably, filling not only their hearts with the Holy Ghost, but the whole house with the sound of a mighty rushing wind; giving to the ear and eye proofs of divine presence. The gift of utterance, of which the cloven tongues of fire were an index, was the weapon with

which the church from that time, went forth conquering and to conquer. By it the hearts of the Jews were pricked with repentance; and dwellers in the uttermost parts of the earth, heard of Jesus and his gospel. We see the apostles, from this time, endowed with divine power. They became mighty in spirit and in deeds, and their adversaries were not able to resist the power and wisdom with which they spake. Though heretofore unlearned and ignorant, yet the spirit of Christ within them, gave them his kingly power as a witness for the truth. Are we not fellow heirs with them?

C.

[The series of "HOME-TALKS" (continued in this paper from the Oneida Circular) will be understood to be off-hand conversational lectures, spoken at our evening fireside, and phonographically reported by Wm. A. HINDS.]

Home-Talk by J. H. N.—No. 76.

[REPORTED FOR THE CIRCULAR, NOVEMBER 12, 1861.]

CURE FOR ENVY.

There is something in the life and spirit of human nature, that fills us with suggestions of envy, and makes it very difficult to yield precedence to others. 'Do ye think that the Scripture saith in vain, the spirit that dwelleth in us lusteth to envy?' This spirit has been one of the worst enemies of the doctrine of holiness; and the struggle with it has been one of the most serious experiences of the Association.

In all our contests with principalities and powers, we should always seek our final victory back in the experience of the Primitive church. What we seek to do, is done. Christ conquered the spirit of envy in the first church; and all that remains for us to do is to get into vital communication with them. Our experiences will turn out at last to be only miniatures and copies that the Lord has made, for the purpose of enabling us to see distinctly the originals in the first church. That is the extent of the value and meaning of our experience. It answers a very good purpose in leading us to see what Christ has done for us. He is giving us experience that will raise our imaginations to the highest conception of the glorious righteousness there is in the past.

In the Primitive church, the spirit of envy was drawn out in its full strength, in the case of Paul. In the first place, he was allowed to sink himself into the deepest pit of unbelief and opposition to Christ, to become the 'chief of sinners,' and a terror to all believers. Then he was lifted up in the midst of Christ's old favorites—Peter, James, John, and the other apostles—until it was manifest that he was Christ's special favorite. Paul was put through a course of discipline far superior to all others, and, of course, obtained glory exceeding all others. He attained a position analogous to that of Christ. Paul's rising till he excelled Peter, destroyed the spirit of envy. Christ never actually killed the spirit that caused among the disciples the dispute who should be the greatest, until he took Paul and lifted him up in their midst, saying, 'You need not quarrel among yourselves: here is my favorite.' Paul was cut off from glorying, by his previous character and wickedness. He would also have to acknowledge, in strict historical justice, that credit was due to Peter for the continuous testimony of the gospel, and for providing a church into which he could throw himself after he was converted. It was Peter's lieutenant that received Paul's sword when he surrendered. Peter was at first a father to Paul, and afterwards Paul became a father to Peter; and both were necessary to the continuance of the gospel testimony in the world.

Christ predicted this great battle with the principality of envy, in the parable of the vineyard. Some of the laborers entered the vineyard at the first hour of the day, others at the third, others at the sixth, others at the ninth, and some at the eleventh hour; but they all 'received every man a penny.' Those that had borne the burden and heat of the day, thought they ought to receive more; but the answer was, 'Is it not lawful for me to do what I will with my own? Is thine eye evil because I

am good?" Very likely, the disciples had at first some grumbling in their hearts, because Paul was elevated above them; but it soon became their delight. In that transaction the spirit of envy was thoroughly overcome; and there is now a spirit developed, not only in Christ, but in human nature, and in the church, that has thoroughly submitted to the sovereignty of God in regard to the distribution of offices.

The desire to be great, is good in itself; the mischief lies in comparing ourselves with others. It is not necessary to compare ourselves with others in order to have a sense of nobleness, and enjoy the consciousness of having a good, lovely, pure spirit in us. The sense of exclusive ownership in a thing is not necessary to the enjoyment of it. For instance, if I have the privilege of looking at a beautiful picture and enjoying it, what good will it do me to add to that the feeling of ownership? That feeling actually detracts from enjoyment instead of increasing it. So, I say of the love of eminence, that if persons would throw away superfluous comparison, they would enjoy their sense of nobleness infinitely better, and have no difficulty about others' preeminence. There is the same temptation for Christ to envy the Father, if he can be tempted, that there is for us to envy each other.

Christ is Lord of the Dead and Living.

REMARKS BY J. H. N. AT THE FUNERAL OF S. A. TUTTLE—SEPT. 13, 1851.

"For none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end, Christ both died, and rose, and revived; that he might be Lord both of the dead and the living." Rom. 14: 7-9.

In seeking consolation and rest for our hearts, in view of death's doings, it seems to me that the great thing that we need to realize, is, that the same Lord, the same Jesus that we trust in here, and that cares for us here, is also the Lord of the dead. This is the idea contained in the passage I have read: he 'is Lord both of the dead and the living.'

The world of the dead is a region that is unknown; it is to us a mystery—a place of darkness, in one sense. But if we have confidence that the same Lord that we know here, and believe in here, and in whom we find salvation, life, and eternal rest, is Lord of the dead; then we feel at rest and safe.

So I direct my attention in seeking consolation on such an occasion as this, to the indications of the fact that Christ is 'Lord of the living and the dead.' And in looking back through the history of Christ, I see that when he was on earth, he first proved himself stronger than death, and Lord of glory, by successfully resisting death in all its forms—curing all manner of diseases, and raising the dead. And then, as though it were not enough to resist death, Christ claimed the power to conquer it, after submitting to it, and letting it do its worst, by still rising victorious and immortal over the principality of death. His crucifiers mocked him, saying, 'He saved others, himself he cannot save.' But he might have asked, which is the greater miracle—to be kept from the fiery furnace, or to go into it as Shadrach, Meshach and Abednego did, and come out unscathed? It was far the greater miracle to enter thus into the very portals of death—bow to it, and come out alive, as the three Hebrew children came out of the fiery furnace. By that act he conquered him that had the power of death. He said, 'I have power to lay down my life, and I have power to take it again.' He laid down his life, and took it again; and thus proved himself 'stronger than the strong man armed.' It was then that he assumed his throne, and declared that all power in heaven and on earth was given unto him. And we have a very interesting fact in the New Testament, showing the extent of his power over death. In the last interview he had with his disciples before the ascension, the question of their destinies came up; and he predicted to Peter, that he should be crucified. Then Peter, seeing the disciple whom Je-

sus loved, says to Christ, 'and what shall this man do?' Jesus saith unto him, 'if I will that he tarry till I come, what is that to thee? follow thou me.' The point to be noticed is, that Christ here claims power over life and death, and decides the destinies of men, according to his own will. To one he says, 'Thou shalt be crucified;' and of another, 'If I will that he tarry, what is that to thee?' It was as he willed. He destined Peter to crucifixion. Why? Because Peter had denied him; and it was necessary he should be crucified, in order to take back that denial, and fulfill his original vow to follow him to death. He therefore says to him, 'follow thou me;' and he did so. In that act of deciding that one should die, and another should not, he proved that he was master of death; and from that time, death instead of being an enemy, a power resisting him and his kingdom, became his servant, as in the case of Peter. He could say to death, 'This man you shall take; that man you shall not.'

If we look into the history of the Primitive church, we shall see plenty of evidence that 'he is the Lord of the living and the dead.' For instance, Stephen was stoned; and 'looking up into heaven, he saw the glory of God, and the Son of man standing on the right hand of God.' He saw his master in death. Again, Paul was stoned, and stoned, so far as we know, as thoroughly as Stephen; was left for dead; and yet when his enemies had left him, he rose up alive, and departed. Here again, Christ is Lord of the living and the dead. He gave power to the stones to kill Stephen, and denied that power to the same stones to destroy Paul.

So then, I clearly recognize Jesus Christ as the master of death; 'that he through death destroyed him that hath the power of death.' He has taken the place of death; and what before might have been regarded as the omnipotent power of death, has now passed into the hands of Jesus Christ, and it is for him to dispense it as he pleases. And not only so, but his power extends further; and the word has gone forth, 'I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live. And whosoever liveth and believeth in me shall never die.' And let us not put this thing too far off; it is something we may look for, and think of, as applicable to us at the present time. Christ did not mean to have Martha put it off. She said, 'I know that Lazarus shall rise again in the resurrection at the last day.' But he answered her, 'I am the resurrection and the life.' John 11: 24-26. He said also, 'The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.' John 5: 25. This is a mystery; but there is precious meaning in it, which involves the perfect victory of Christ over death; and this victory is for us: we need not look upon it as a future thing.

I accept Christ, then, now, as 'the Lord of the living and the dead,' and believe in him as the resurrection power, both on this and the other side of the veil; and I see but little difference between them. They are but two mansions in the same house; and the Lord Christ Jesus is master of the house.

The practical inferences to be drawn from what I have said, are, first, that it is our duty not to mourn for our friends; and, secondly, that we ought not to be afraid to die.

CORRESPONDENCE.

FROM VERMONT.

Putney, Jan. 4, 1852.

DEAR BRO. NOYES: I left Oneida last Friday morning, and arrived at this place yesterday afternoon. I found the family here in fine spirits—much more free, buoyant and hopeful, than when I was here before. I think you will need no assurance that I met with a hearty reception by this little Community.

Our friends here were much pleased with the last Circular, and many appeared delighted to learn by my letter published in that No., that we thought of returning to Putney. I am more than ever convinced that the time has come for us to take possession of our property here, and that all things are not only ready, but inviting it.

Notwithstanding all that has been said against us, and all the false reports that have been circulated, I am persuaded that we have never lost the confidence of the people here—though our principles are well understood—but that we are respected by the great majority of them as much as we ever were. Many of the leaders in those meetings which passed resolutions against us four years ago, as I said in a former letter, have since left town, or have gone to render their accounts to "the powers that be" above. And I am willing to take the whole treatment we receive from the people now, and their many warm-hearted invitations to us to return, as a sufficient proof that those who now rule here have no fellowship with the doings of 1847.

I see in the changes that have taken place here, and in the cordial reception I have met with personally, a glorious triumph of the cause of truth. In receiving and respecting me, they are receiving and respecting you; for they know that we are one, and have had sufficient proof that nothing on earth could separate me from you or the truth which you have brought to light.

This has been, and will continue to be, an interesting field. As I walk these streets, my heart is always stirred with emotion, at the thoughts of past scenes and events, and turns toward you and other loved ones, who have here battled together for the truth. With all that has been said about Putney, I do believe that it is farther advanced in true civilization—that it is nearer the kingdom of God—than any other place within my knowledge. My only wish for them is, that they may accept of Christ and the truth, and be eternally happy.

I feel like acknowledging, with thankfulness to God, the kind treatment I have received since my arrival here.

Truly your brother, J. R. MILLER.

FROM ILLINOIS.

Mt. Morris, Dec. 14, 1851.

J. H. NOYES—Dear Sir: In compliance with an invitation to the friends of the Circular, to make monthly contributions for the support of a press devoted to the spread of a free gospel, I am induced to write a few lines, expressive of my feelings in regard to your undertaking. And first, let me say, that your plan of operations so far as I am acquainted with it, meets my entire approval. I have been a reader of your paper for nearly two years, and I can say with gratitude of heart, that it has been a greater source of comfort and consolation to me, than all other religious reading put together. Although difficult sometimes to get at your meaning, still I have ever found your positions just, your reasons clear, and your deductions eminently calculated to make me wiser and better. I should not be willing to part with your paper for any sum.

I look for great good to come out of this undertaking. If you please, you may consider me a supporter of the Circular; and I shall send from time to time as much as I can, beyond the support of my family. My opportunity for making money is very limited; but I am ready, with all I have, and ever shall have, to aid and further the cause to which you have so laudably devoted your life. I hope, sooner or later, to enjoy community privileges, but am content to work where I can best subserve the interests of that kingdom which I have so long prayed might come. Isolated life is very disgusting to me, but I consider that individual preferences, or interests, should never take the precedence of the more important, the great national interest of the family of God. The results of this undertaking, (if those who put shoulder to the wheel shall prove true,) will tend, in a degree beyond calculation, to establish the fact, that Christ's kingdom is not only begun on earth, but that it is about to move along with irresistible force.

Yours truly, J. RICHARDS.

FROM CANADA WEST.

Simcoe, Dec. 28, 1851.

DEAR BROTHERS & SISTERS:—I have for some time past felt a strong desire to write a few lines to you. Although a stranger in the flesh, my spirit is in full communion with you; and seeing in the last Circular an invitation to all to correspond, I feel no hesitation to introduce myself into the family of my Father.—You have no doubt heard of me through Bro. C. E. at Niagara Falls. I have to thank him, under providence, for the Circulars, and also the Berean, from which I have received much spiritual instruction and comfort. I have been a believer in Christ for ten years past—dead to the world and alive to him and his resurrection. But much richer pasture has been opened to me since reading the Berean than I had before. The article on the First Resurrection was the very thing I wanted. The 24th chap. of Matthew seemed to be the greatest barrier

to me in the whole scriptures. I well knew that there was more in it than I could see, and prayed constantly that it might be revealed to me. How blessed it is to ask, and receive all that we ask for.

I should rejoice to share community life, were it the will of my Father; but feel thankful to be in the vine, although a distant branch. I have truly sympathized with you in your tragedy of last summer. But what a glorious thing it is to know that all things shall work together for good. The loss of one so spiritual and dear as Mrs. Cragin, must have made a great blank, although I feel convinced that she will soon join us again. I have watched attentively for years, and have both seen and preached, that the Kingdom of Heaven was at hand.

I remain, with faithful, affectionate love to all, your sister in Christ, SARAH LEA.

Perinton, N. Y. Jan. 5, 1852.

MR. NOYES: Having been very much interested to-day in reading from the Berean an article entitled Christian Faith, in heartfelt gratitude to God, I acknowledge to you that I feel the power of his grace working in me to the salvation of my soul.

Yours truly, JOHN E. HOWARD.

P. S.—Enclosed is twenty-five dollars, which you will appropriate according to your wants.

[We are receiving many letters from our friends in various sections of the country, mainly on business, but often containing edifying paragraphs. We propose to take the liberty of appropriating, from time to time, such extracts as are suitable for our columns, suppressing names and localities, to avoid all objections on the part of the writers. a. c.]

* * * I am thinking that Hades must give up her captives. I see no cannot in the business, as the keys of David's house are in the hands of our ruler; and as we are annexed to the Primitive church, all power is on our side. Go forward as God directs. It is strange that I can feel so familiar with the dead. Mrs. Cragin seems much nearer to me than she did when she was at Brooklyn. Her worth was never known in this world, but it will be hereafter. So I may say of Paul. A pious deacon asked me the other day, if I did really think the Primitive church were alive now? Oh the indignation I felt against unbelief. People will find out, ere long, that that church is alive. This deacon told me they took up a chapter in conference the night before, to explain in what way God had chosen the weak things of the world to confound the mighty. They concluded it applied to their minister; but the deacon was not satisfied with this. He asked my opinion: I told him I was no teacher, but I believed that chapter needed the Holy Ghost to interpret it, as well as all the rest.

22 We learn by letters from Oneida that the Community spiced their supper on New Years eve, with some quietly appropriate ceremonies. Sentiments, grateful, fraternal and philanthropic, passed freely at the tables, and of those handed in to be read, we select the following:

From the School. We ask no greater honor or stimulus to improvement than that the education we are acquiring shall contribute to the advancement of our cause, and especially of a FREE PRESS.

By G. W. Hamilton. The Association. May every member be possessed by the public spirit. May the love of truth be exalted above all other passions and interests, and may the love of God and one another flow through every heart.

By D. J. Hall. Success to the free circulation of Truth and Love, the twin principles of the kingdom of God.

By H. W. Burnham. Provoking unto love and good works. A lawful and laudable undertaking, every where and always. The genius of its execution is with God and the angels. May our faith and simplicity invite its manifestation.

By a member. Our Social Theory. The harbinger of woman's rights—destined to raise her in all nations to glory and virtue.

By J. R. Miller. Brooklyn, Oneida, Wallingford and Putney—once by the grace of God.

By H. Bart. A gentleman who has had experience in two insane hospitals previous to his connection with the Association Community life—the cure for selfishness; and a community spirit the best safeguard against insanity.

To Correspondents.

We thankfully acknowledge the receipt, from various quarters, of substantial responses to our proposal for monthly contributions. For the satisfaction of our correspondents, we propose to publish weekly, hereafter, a list of letters received. Those who send us letters, inclosing remittances or contributions, will of course mention the fact at the time of writing; and as some would prefer not to have the particular amount they send, published, we shall simply mention the receipt of the letters; and the writers will understand this to be an acknowledgment of the receipt of what they inclosed, unless they are informed to the contrary by letter from us.

Letters Received.

A. R. Belden; S. W. Beebe; G. W. Bull; S. Bailey; J. Richards; D. Cambell; T. E. Clark; P. Master, Deansville; S. Derbishire; H. Fassett; P. M. Foote; C. Ellis; S. Field; P. Gilbert; F. Gale; J. Hale; J. Hutchinson; L. Hollister; C. Hamilton; J. Howard; D. Long; H. N. Leet; G. C. Mix; T. E. C. Mason; M. F. Merriam; E. Palmer; C. Ronthaler; A. Rounsevell; G. W. Robinson; A. H. Ross; H. A. Sill; J. N. Townsend; A. Winchell; O. Wilcox; E. H. Waldo; C. W. Wetmore.